2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

FOREWORD

The American Papago are found on three reservations, a large one and two small ones, in the southern part of Arizona, near the Mexican border. To the south are the Mexican Papago who live in the same villages with Mexicans and have largely intermixed with them. To the north are the Gila Pima, another branch of the same people who have had much more contact with White Americans than have the Papago. To the west and south are the small groups of Sand Papago, still largely unknown.

American Papago, Mexican Papago and Pima were once part of a large corn raising culture which included the Opata, Tepecano, Tepehuane, and other Sonoran peoples now extinct. The nature of their culture has been a matter of great interest as a link between Mexico and the cultures of the Southwest. The Papago were chosen for study because, though they were not so advanced as their congeners, their position in the desert has left them far less subject to White influence. Their reservation was set apart only in 1917 and they still retain many customs and ceremonies abandoned both by Pima and by Mexican Papago.

Five sojourns were made with the Papago: in June — October 1931, September — October 1932, February — October 1933, November — January 1934, October — November 1935. Most of the time was spent on the Sells reservation, the largest of the three though a few weeks were spent at San Xavier and some days below the Mexican border.

Even among the American Papago it was found that there were decided differences in dialect, customs and ceremonies and an effort was made to get data from each of the three important groups. One of these was often completely ignorant of traditions known to the others, so that it was no uncommon experience to have an informant in one village deny with amusement the possibility of some practise which those in the next village acknowledged as traditional. Since there are over 5000 Papago it was possible to get many points of view and their presence makes one realize how many shadings are found in a living culture which are lost or even distorted in those where only one or two informants are available.

Interpreters were used through the whole period, since I did not trust my rough conversational knowledge of the language

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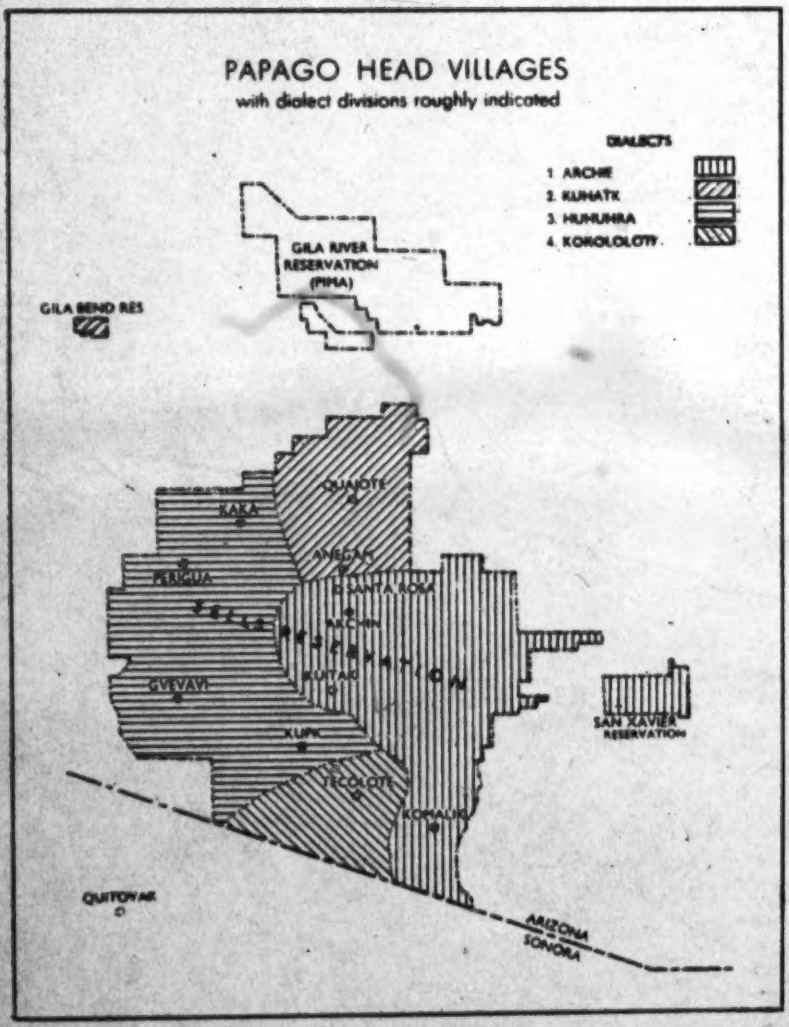
PAPAGO HEAD VILLAGES
with dialect divisions roughly indicated
DIALECTS
1. ARCHIE
2. KUHATK
3. HUHUHRA
4. KOROLOLOTH
GILA RIVER RESERVATION (PIPIA)
GILA BEND RES
QUAIOTE
KAKA
ANEGAM
SANTA ROSA
PEARGUA
SELLS
RESERVATION
ALCHIN
KUITAIC
GVEVAVI
XUPK
TECOLOTE
SAN XAVIER RESERVATION
QUITOVAC
ARIZONA
SONORA

[p. xi]

2:Underhill E-5 (1931-1935)1939 NU28 Papago NU28
Pima NU29

LOCATION AND HISTORY

Location

Pa. Pi. 101 131

The Papago are to be found on three reservations in the southwest corner of Arizona, adjoining Mexico. Their country was under Mexican rule until the Gadsden Purchase of 1853 and, with that of the Gila Pima, it once bore the Spanish name of Pimeria Alta (Upper Pimeria). All its inhabitants were known as Pimas by the Spanish and by themselves as o'otam. They consider themselves one people, though they distinguish River People now called by the Whites Pimas, and Desert People, called Papago. For convenience [128] we shall allude to the combined people as Pimans. Their language is the same, with minor variations, many of them due to the influence of English on the north and Spanish on the south. Migration and interchange have been so constant that statements as to habitat and history must include both groups.

The Pimans were found by the first Spaniards living where they do now though in a little wider territory. Their stretch of desert, two hundred miles long by two hundred and fifty wide, lay like a roughly shaped diamond, with its long axis along the present international boundary. It was a barren stretch, containing no streams at all, but it was roughly outlined by water courses: at the north the Gila, at the south, the little Altar, which loses itself in the sand before reaching the Gulf of California, at the east, the San Pedro flowing north to the Gila. At the west, the driest part of Pimeria, nearly uninhabited, touched the Gulf of California.

Pa Pi 197

The Pimans are the northernmost of an almost unbroken line of Uto-Aztecan speaking peoples, stretching from the neighborhood of Mexico City along the western edge of the plateau with extensions into the foothills and the plains beneath. All practised agriculture, wherever the country permitted and often irrigation also. On the plateau, at the south, were to be found such people as the Aztecs, with their intensive agriculture and complex organization; beyond, in the mountains, the Cora and Huichol, whose agriculture had, of necessity remained simple but whose ceremonies and handicraft were most elaborate. Further north came the ruder Cahita and Tarahumare and, stretching down past them, through Sonora and Durango, a group of agriculturists and irrigators comprising the Tepehuane, the Nevome or Lower Pima, the Opata, Tepecano and, at the north, extending into desert country, our subject, the Upper Pima.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

THE AUTOBIOGRAPHY OF A PAPAGO WOMAN

FOREWORD

THE Papago Indians live on three reservations in the southwest corner of Arizona, near the Mexican border. They belong to the Piman-Sonoran language group and are, in language and descent, identical with the Pima whom they call River People, while they themselves are Desert People. Both were found by the Spaniards in the country they now occupy, which extends from the Gila River in Arizona to the Altar River in Sonora, and which once constituted the ancient Spanish province of Upper Pimeria.

The first important contact of the Whites with Pimeria was at the end of the seventeenth century when the famous missionary, explorer, and business executive, Father Kino established his chain of missions in the Altar Valley. He made a few extensions into the present Arizona, notably at San Xavier, near the present Tucson, and he also toured the whole of Pimeria, not once but many times, distributing cattle and seeds, and baptizing the people with Spanish names. It was in his day that the Papago learned to spend the rainless and hungry winters at the pleasant Altar missions, learning the eighteenth century Spanish methods of farming, which some of them practise to this day.

But the desert country did not attract Spanish colonization. After Kino's time, such Spanish traits as reached the Papago were adopted after their yearly visits to Mexico, rather than forced on them by close contact. Pimeria adhered technically to the Spanish colonial system by which the head man of each village was elected by the people and confirmed in office by the provincial governor. But the lieutenant governor, the sheriff, and the church officers who should have completed the picture, were nonexistent. Church services were a form, continued side by side with the ancient ceremonies which persisted with a vitality impossible in the subjugated provinces of Mexico.

This condition of slow acculturation persisted until the Gadsden purchase in 1853. With this change, Pimeria was cut violently in two, the new international boundary running through its lower portion, the home of the Papago, and leaving half of them in the United States and half in Mexico. It was to Mexico that the Papago felt allegiance, for their desert country was still forbidding to both miners and ranchers, and they were left to follow their old customs almost unmolested. Not so with the Pima. Their fertile land, along the Gila, was directly in the track of the gold rush, the trappers, and the Apache fighters. The Pima supplied all these travellers with grain, and early established a relationship which made for swift acculturation not to Mexican standards but to American.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

MAP I

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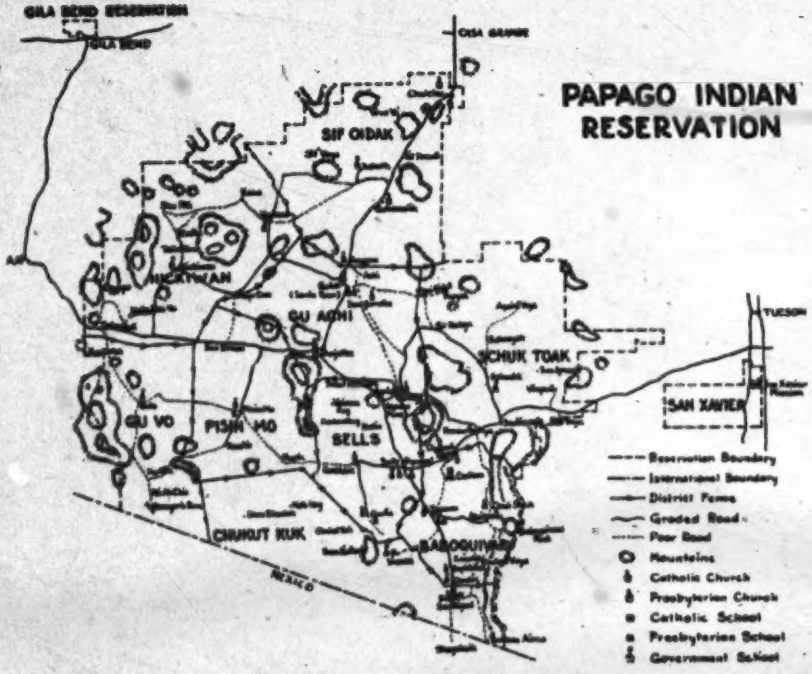

PAPAGO INDIAN RESERVATION, 1943

[p.5]

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
Pima NU29

Chapter I

THE PIMANS

The Pimans, a name applied to the whole group of Pima-Papago in both Mexico and the United States, anciently extended in irregular distribution from southern Sonora to the Gila River, occupying a slightly larger territory than at present, but living in essentially the same areas since they were first discovered. The division of these Pimans into two groups designated Pima Bajo (Lower Pima) and Pima Alto (Upper Pima) is purely geographical, not linguistic; formerly both were continuous, and in Kino's day there was intercourse between them.[1] However, the Upper Pima were culturally inferior to the lower group. The term Pima Alto did not come into use in the present sense until missionary activity extended northward to the present international boundary toward the close of the seventeenth century.

The limits of Pimería Baja (home of the Pima Bajo), the distribution of whose people appears explainable largely on the basis of a very deep intrusion of the Opata, can be determined rather closely, except in the desert toward the Seri where there were no permanent water holes and hence no settlements. The Pima Bajo, except the Yécora group, occupied warm valleys in southern Sonora, while the Pima Alto held the high basins from below the present Arizona border northward to the Gila. In general, the Lower Pima occupied the margins of the Sierra Madre Mountains between the Papigochic and upper Mayo rivers on the Chihuahua-Sonora boundary (Yécora group), where they carried on agriculture without irrigation; both sides of the middle and upper Yaqui River (Nebome group) where they had irrigated agriculture; and the flood plain of the Sonora River below

[1] Alegre, *Historia de la Compañía de Jesús en Nueva España*, III 83.

5: Castetter & Bell N-5 (1938-1940 1942
NU28 Papago NU28
Pima NU29

Pi Pa 131 the gorge of Ures downstream to well below Hermosillo, but also to the Nacámeri (Rayon) district on the Horcasitas River. This was the Ures group, of whom some had irrigated, others non-irrigated agriculture. Thus these Pimans appropriated the river valleys as far downstream as water was available. The Seri inhabited chiefly the coast. Between the two areas lay a hunting and gathering zone of desert which both groups penetrated, and in which they sometimes clashed.[2]

Pi Pa 175 The first contact of Europeans with the Pima Bajo occured in 1533 when a Spanish expedition under the command of Diego de Guzmán, sent out to continue northward explorations by Nuño de Guzmán, encountered the Nebome group at a site which may be identified with modern Cumuripa, the lowermost Pima village on the Yaqui River.[3] Missionary activity began among the Pima Bajo in 1619, and since that time they have been gradually dying out and little is known in detail of their ancient economy. They did have canal irrigation in suitable places, and cultivated maize, beans, and agave (probably), domesticated the turkey, wove colored cotton clothing, cotton and agave fiber blankets, made deerskin garments, and practiced ceremonial drinking, utilizing among other things the juice of agave and wild grapes.[4]

Pimería Alta, occupied by Pima, Sobaipuri, Soba and Papago, extended from the San Ignacio in Sonora northward to the Gila, and from the San Pedro westward to the Gulf of California and the Colorado. Its northeastern boundary was roughly the limit of the Gila plain abutting against the hills. The upper Gila, as well as upper Salt, Valley was held by the Apache, and there is no evidence that they were ever occupied

[2] Sauer and Brand, *Prehistoric Settlements of Sonora*, pp. 38-41, 83; Beals, *Comparative Ethnology of Northern Mexico*, pp. 102, 157-62.

[3] Sauer, *Road to Cibola*, pp. 11-13.

[4] Alegre, *op. cit.*, II, 70, 117, 124, 175, 186; Pérez de Ribas, *Historia de los Triumphos de Nuestra Santa Fé*, pp. 240-41, 360, 371, 384-85; *Obregón's History of Sixteenth Century Explorations*, pp. 157-58, 160; Beals, *loc. cit.*

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
Pima NU29

the control of the United States, the southern under the rule of Mexico. The desert dwellers, who formally came to be known as Papago and had always had more affiliations with the Altar Valley than with the Gila, continued their connections with the people of the Altar, and this intensified their isolation.[23] Moreover, establishment of the international boundary has decreased intercourse between the upper and lower portions of the old Pimería, with the result that at present little is known of the Sonoran Pima, now amalgamated with the Mexican population, a situation which applies in less degree to the Papago below the border.

At present the Papago in the United States are located largely on three reservations in southern Arizona—one established in 1874 just southwest of Tucson at San Xavier del Bac, formerly a Sobaipuri village (70,080 acres); another, the large desert reservation established as such in 1917 and containing 2,335,510 acres; and the third is a small area (10,240 acres) at Gila Bend, founded in 1882. Also there are some Papago, as well as a few Pima, living on the so-called Maricopa Indian Reservation just south of Maricopa, Arizona, set aside in 1912. These reservations originally comprised a total of 2,884,720 acres although some deductions were made later.[24]

The Growler Mountains actually represent the present western limit of Papago distribution, for little is known of the Areneños, or Sand Papago, just north of the Gulf of California and west of these mountains. Within Papaguería there are one hundred settlements, forty-seven of which are located near Papago fields. In addition there are several abandoned villages. The Pima dwelt for the most part along the Gila and lower Salt rivers and now are concentrated largely on the reservation at Sacaton, set aside as such in 1870.

[23] Underhill, *Papago*, p. 28.

[24] Clotts, *History of the Papago Indians and History of Irrigation on Indian Reservations.*

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

103 361 *Arivaipa*, Mexican ranch, formerly Papago rancheria. In Papago, *Alivaipia* ("Small Springs" or "Small Waterholes." *Ali*, small, child; *vaipia* is plural of *vaxia*, well, waterhole, spring). Eight miles south-east of Garambullo ranch. The Papagoes used to have fields here. The old men died and the young men went to Arizona.

Arivaipa. Papago camp, abandoned; formerly of importance. It is about thirty-five miles east of Puerto de Libertad, fifteen miles from the coast. This marks the southern limit of the Papago tribes' extension. A reliable old Indian, Miguel of Quitovac, knows this place, of which Mr. M. Taylor, formerly superintendent of the Yaqui mine, gave me the following description: "A large mezquite tree is growing on the south side of the arroyo. Here the Papagoes from Pozos de San Ignacio used to camp before being dispossessed by the *rurales*. East of this tree, on the bank of the arroyo, is another mezquite overhanging the arroyo; one of the limbs has been cut off. Directly under that cut one should dig for water which will be found eight to ten feet deep in the sand; it stands in caliche, into which a two-foot deep hole has been made." According to the same informant, there is a Seri well, "Coyote," on the same arroyo, six miles from the coast. The main camp of the Seri Indians, perhaps now numbering two hundred in all, is said to be at no great distance from there.

[131] [312]

Arivaipa. This name also appears on the upper Gila River, near the San Carlos Reservation. Formerly the Apaches used to be there.

Atil, Mexican Pueblo, formerly rancheria. In Papago, *Átshi* ("Narrow Mountain"). Six leagues from pueblo Oquitoa on the Altar River.

Bajio de Evaristo, Summer Rancheria. In Papago, *Htashpik* ("Buried"). According to tradition, a beautiful Papago woman was buried here. It is situated in the fertile, long, broad valley leading west to Sonoita. About fifteen families live here.

Banori, Rancheria. In Papago, *Vánoĭik* ("Curve"). Seven miles east of Mexican rancheria Bajio del Alcalde, which hauls water from there. It is not far from the other Banori, both of them located near the boundary.

Banori, Mexican ranch, formerly Papago rancheria. Two miles west of Cobota. It is probably the ranch which formerly was called Pozo

8: Pijoan, Elkin & Eslinger D-5 (ca. 1942)1943
NU28 Papago NU28

ASCORBIC ACID DEFICIENCY AMONG PAPAGO INDIANS

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(Received for publication November 28, 1942)

INTRODUCTION

The Papago Indians, a people of Uto-Aztec origin, live in sequestered communities, among reservation lands of approximately 2,500,000 acres. These settlements extend along the frontier of Arizona and Sonora and are bordered by the Pima reservation on the north. The land itself is typically that of an Arizona desert, with vegetation of cactus, palo verde, mesquite and ironwood; it is an arid, forbidding, isolated region with very low precipitation.

The Papagos, over five thousand in number, pursue their temporal farming, much as they have always done, but in many instances a deculturation process has taken place with a change from a diet of wild plants and animals to one of more or less refined cereals and occasionally meat. The fact that the bean is the staple food of the Papagos is borne out by the name given to these Indians, "papawi o' otam," meaning "bean people."

The principal foods in the Papago diet are beans of several varieties: white, brown and yellow tepari (Phaseolus acutifolius), pink beans (Prosopis vulgaris), mesquite beans (Prosopis chilensis), and screw beans (Prosopis pubescens); garden peas (Pisum sativum), and black-eyed beans (Vigna sinensis), corn (Zea mays, amylacea), pumpkins (Cucurbita

[1] Senior physician, U. S. Indian Service, Sells Agency, Sells, Arizona.

11: Hoover U-4, 5 (ca. 1930) 1935
NU28 Papago NU28

GENERIC DESCENT OF THE PAPAGO VILLAGES

By J. W. HOOVER

131 THE region of southern Arizona and northern Sonora, Mexico, occupied by the Papago Indians, was called Papagueria by the Spaniards. The name is again coming into use as the area is made to stand out in sharper contrast with the lines of settlement and civilization drawing more closely about it. Broadly considered, it is the area south of the Southern Pacific Railway and west of the Santa Cruz River, and north of the Altar Valley, Sonora. Disregarding several considerable outlying villages or groups such as those at San Xavier and in Tucson, the Papago villages are confined to that part of the area which is bounded on the east by the Baboquivari Mountain range and related low mountain groups extending northward. These also roughly bound the Papago Indian Reservation. On the north, white settlement is approaching the reservation boundary line. The western boundary is less definite, as in this direction the desert becomes increasingly inhospitable, merging into great precarious empty waste spaces, too barren to support even Papago.[1]

133 As part of the Basin Range Province, the Papagueria is characterized by flat detrital plains, intefrupted by low fault block mountains which occupy the minor part of the area. The mountains are in an advanced stage of erosion, rugged and almost bare of soil and vegetation, due to aridity and spasmodic rainfall. The products of disintegration have been emptied onto the relatively depressed areas and spread out smoothly.

101 131 361 Both mountains and plains, or so-called valleys, have north-northwest by south-southeast axes, and the Papagueria lies open both to the north and to the south. So, northward the Papago villages blend into the Pima villages of the Gila River, interrupted by the wedge of white settlement extending from Florence on the Gila River westward through Casa Grande. And southward, they blend into the river villages of the Altar Valley, Sonora, now mostly Mexican. The Indians of the latter valley are really Pima as the Spanish padres made the distinction. The settled groups on the river flats wherever found were called Pima, and the somewhat migratory desert Indians were called Papago.

175 The eastern border land, the Santa Cruz Valley, was formerly occupied by the Sobaipuris, who like the Pima on the Gila and Altar Rivers, irrigated their fields on the flats of the Santa Cruz and San Pedro Rivers.

[1] Godfrey Sykes, The Camino del Diablo: with Notes on a Journey in 1925 (Geographical Review, Vol. 17, pp. 62–74, 1927); Eldred D. Wilson, New Mountains in the Yuma Desert (Geographical Review, Vol. 21, pp. 22–228, 1931).

Chapter I

HISTORY

The modern Papago, and their effort to adjust to the American industrial civilization around them, cannot be understood apart from the traditions and values that have come down through the years from the ancestral Papago society which occupied this same region in pre-Spanish times. The contrast between the Papago society and economy of 1700 and modern American industrial life is as great as the contrast between any two societies in the world today.

Linguistically, the Papago dialects--still spoken in the vast majority of Papago homes--are classified with the Pima-Papago division of the Piman language which, in turn, is grouped with the larger Uto-Aztecan stock which is made up of Indian languages spoken from southern Mexico to the borders of Montana and Wyoming. Culturally, the Papago are related to the desert tribes of northwestern Mexico, western Arizona, southern California and Nevada.

As a group these so-called "Rancheria" cultures are characterized as having loose political organization with little authority vested in the chief or headman;

important social unit to the extended family which, in some other Rancheria cultures, was the largest effective social unit. Leadership, as among other desert tribes, was more through personal influence and character than vested authority. In addition to the headman each village also had a council of elders, a village crier, a keeper of the smoke, and other village officers who were in charge of ceremonies and festivals. Papago warfare, led by men selected for their ability, was directed principally against the Apache on the east.

Perhaps the people now known as Papagos would be more accurately described as the descendents of three west to east groups whose "Rancheria" type culture became more complex toward the east where increased rainfall and surface water permitted such things as concentrated and permanent settlements, greater division of labor, and more elaborate religious ceremonies. Dr. Bernard Fontana, at any rate, has pointed out that at the time of Spanish contact there were three major "types" of Papago groups classified on the basis of subsistence and settlement patterns. (Personal Communication). These, according to Fontana, were the western centrally-based nomads, the Sand Papagos, living in an area of less than five inches of rainfall annually and located between the Gila Mountains on the west to the Ajo Mountains on the east; the central "akchin" farmers, or Papagos proper, whose winter-summer transhumance

175 pattern is well known, living in an area of between five
101 and ten inches of rainfall annually and located between
131 the Ajo Mountains on the west and the Baboquivari Mountains
132 on the east; and the eastern riverine sedentary Papagos, or "Sobaipuris", living in an area of between ten and fifteen inches of rainfall annually and located between the Baboquivari Mountains on the west and the San Pedro Valley on the east.

175 Papago agricultural techniques were simple.
105 Most fields were small, located at the foot of steep
241 slopes, where intermittent streams emerged at the edge of the flat desert land; at these "mouths" (akchin in Papago), a small cultivated area could be watered, if rain came in the adjacent hills at the right time. Small irrigation channels were used to bring water from larger mountain streams to fields in the flat valleys, but no large-scale development of irrigation was possible such as the Gila
[162] and Salt valleys permitted. Along the Santa Cruz River, however, in the vicinity of the San Xavier Mission south of Tucson, extensive irrigation canals were used in pre-Spanish times and, even though smaller in extent than the aboriginal irrigation systems along the Gila and Salt, permitted a concentration of population at Bac which exceeded the size of any of the Pima villages farther north. (Dr. Bernard Fontana, Personal Communication).

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quickly grew up at such locations as Quijotoa (Covered Wells), Alamo, and San Antone (formerly Weldon, with a population said to have reached 11,000 at one time). One by one the mines were worked out or failed, and although the mining communities were rapidly deserted, the improvements to the water supply enabled Papagos to occupy the locations advantageously wherever elaborate well machinery was not needed. [312] [311]

After the Civil War, the combination of growing Papago herds and numerous ranches established by white settlers resulted in substantial increase in the stock grazed in the area now included in the Papago Reservation. Papago "depredations" in the 1890's caused some ranchers to abandon the area, their losses being alleged to have been $300,000 in stock and improvements. Lumholtz reported in 1909 that several Papago stock men had herds of about 200 cattle and 50 horses, in excellent condition, in the western slopes of the Baboquivari Range. Nevertheless, Indian cattlemen and farmers were not secure in their land and numerous large tracts were held by non-Indians. 175 233 [648] [422]

A complete history of the establishment of the three Papago reservations is provided by a Bureau of Indian Affairs report (1944): 175 657 13 [14]

> "The first reservation for the Papago Indians was established at San Xavier on July 1, 1874, and the second at Gila Bend on December 12, 1882.... An Executive Order of June 17, 1909, reduced the size of the Gila Bend Reservation.

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An Executive Order of June 16, 1911, established small reserves of 80 acres each at Indian Oasis, (now Sells) and at San Miguel. Four Executive Orders of May 28, 1912, established the Maricopa, Cockleburr, Chui Chuischu, and Tat-Murl-Ma-Kut reservations, and orders of September 2 and October 8 of the same year revised the boundaries of the Maricopa Reservation. An Executive Order of December 5, 1912, restored the Indian Oasis and San Miguel reservations to the public domain, and, in lieu thereof, established new Indian Oasis and San Miguel reservations, and added another at the foot of Baboquivari Peak, Santiergos.

"A sub-agency at San Xavier administered these last three areas as well as the San Xavier Reservation. The other Papago reservations remained under the direct jurisdiction of the Pima Agency. An Executive Order of January 14, 1916, established the 'Sells, Nomadic Papago, or Papago Villages Reservation' which included the area formerly within the Cockleburr, Chui Chuischu, Tat-Murl-Ma-Kut, Indian Oasis, San Miguel, and Santiergos reservations, and added much new land. This action was modified by an Executive Order of February 1, 1917, which changed the reservation boundary and reduced the area by about one fifth, principally in an irregular strip running from east to west through the middle of the reservation where large white cattle ranches were located.

"....An Act of June 28, 1926, authorized the purchase of the Steinfeld and Tierney tracts near Sells. An Act of February 21, 1931, authorized the purchase of patented lands within the Papago Reservation and in the strip and added these and the public domain within the strip to that reservation. An Act of July 28, 1937, authorized the purchase of the Menager Dam Tract and the addition of neighboring public domain and the Lejira Tract to the east of the Papago Reservation. On January 25, 1940, the Romero Tract was bought, and on May 25, 1940, the Marsellar Tract was added.

"The net result of the various Executive Orders and Acts is an area of 2,774,496 acres within the present Papago Reservation, 71,189 acres within the San Xavier Reservation, and

10,235 acres within the Gila Bend Reservation, a total of 2,855,920 acres."

175 657 131 [423]

No changes of any importance in Papago land holdings have been made since 1944, but a very important change in the nature of Indian title came about in 1955 when, by Act of Congress, the Papago were given all mineral, as well as surface, rights to the reservation.

The history of the establishment of the Papago reservations reveals how recently the large majority of Papago have been directly exposed to non-Indian health, education, religious, and other programs. It was not until 1917 that the first federal school was established on the main reservation at Sells and it was not until after 1917 that any attempt was made to develop Papago resources.

175 177 657 [648] [871]

The decades following 1910 also saw a renewal of Catholic missionary work and the commencement of Protestant missionary work. The history of the modern influence of Christianity on the reservations is reported by Joseph, Spicer and Chesky (1949):

175 177 797

"For several years after 1908, brief trips were made to Gu Achi by various Roman Catholic priests who were stationed on the Pima Reservation. In 1915 a resident priest was given jurisdiction over the area, and he made his headquarters near Ko Vaya (Cobabi). In 1923 Father Bonaventure Oblasser moved the headquarters to Topawa. One or sometimes two priests served the reservations for the next decade, carrying on the work of the church and directing its mission schools, which were taught by young Papago. Visits were seldom made to the westernmost part of the reservation,

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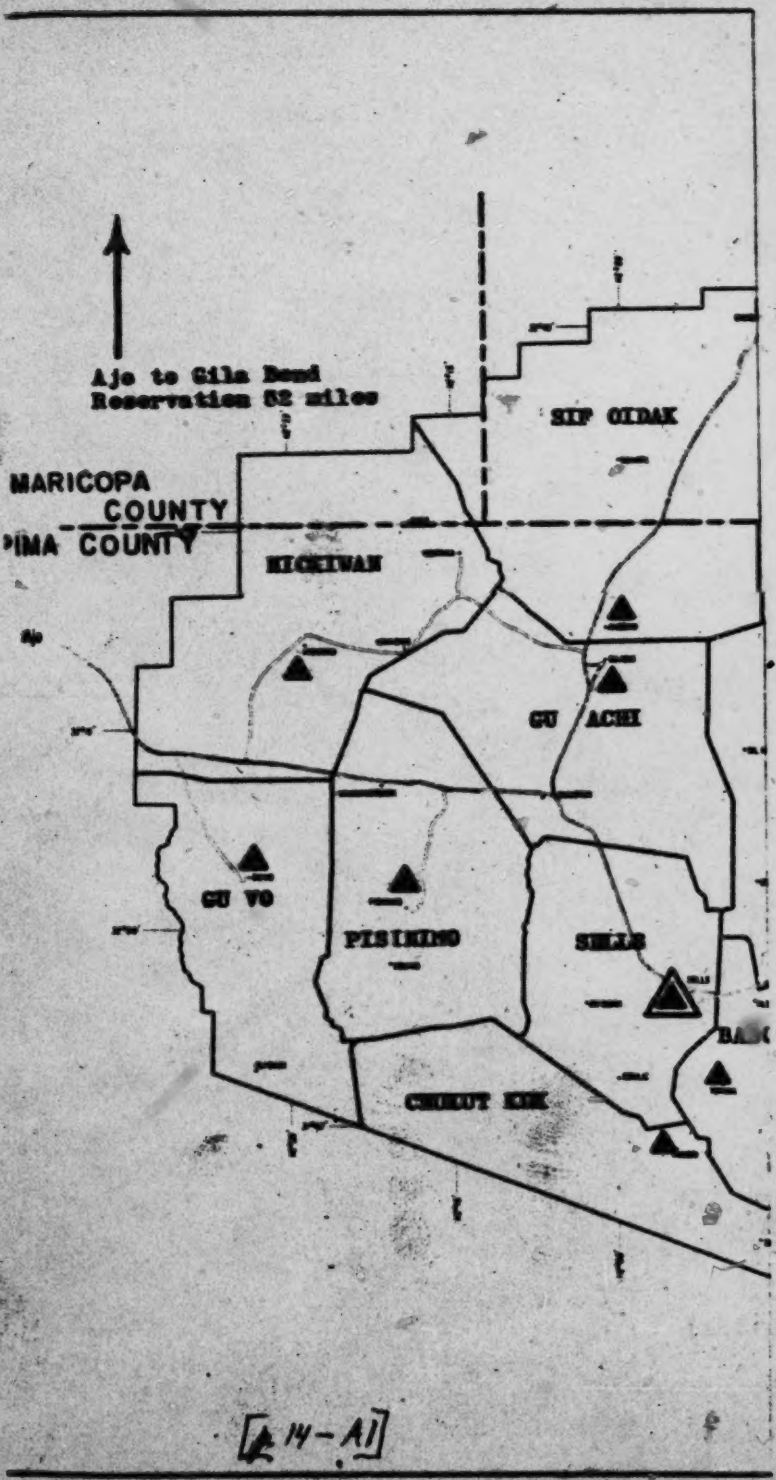

[A 14-A1]

18: Kelly E-4, 5 (no date) 1963 NU28 Papago NU28

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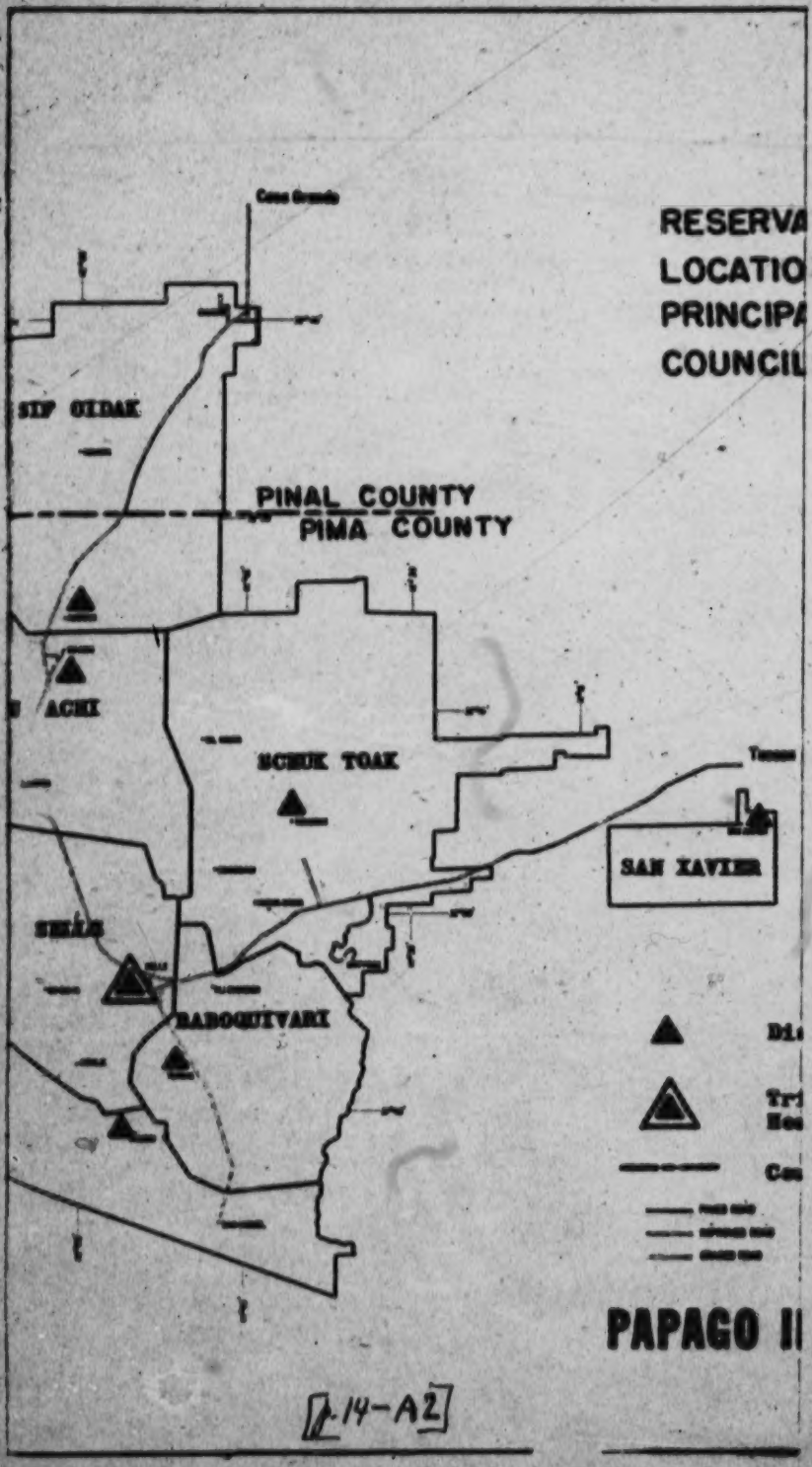

[14-A2]

18: Kelly E-4, 5 (no date) 1963 NU28 Papago NU28

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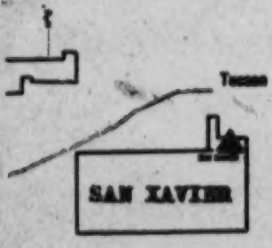
MAP I

RESERVATION DISTRICTS WITH LOCATION OF COUNTY LINES, PRINCIPAL TOWNS & DISTRICT COUNCIL MEETING PLACES



▲ District Council Headquarters

▲ Tribal and District Council Headquarters

County Line

PAVED ROAD
IMPROVED ROAD
GRADED ROAD

PAPAGO INDIAN RESERVATION

1961

[0-14-A3]

18: Kelly E-4,5 (no date) 1963 NU28 Papago NU28

CHAPTER II

THE PAPAGO RESERVATION AND ITS POPULATION

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Location and Size of the Reservation. The main Papago reservation occupies a large part of the southern half of Pima County, and a corner of each of Pinal and Maricopa counties. With a total area of 2,770,436 acres, the reservation stretches for 60 miles along the Mexican border and has a maximum north-south distance of almost 90 miles. In addition to the main reservation there are two outlying reservations, one at San Xavier near Tucson, and one near Gila Bend. The two together comprise 81,394 acres, 71,159 acres at San Xavier, and 10,235 at Gila Bend.

To the north of the main reservation, within 40 to 50 miles, lie Phoenix and the Salt River Valley, the most densely populated section of the state. Large-scale farming and rapid town growth are also creating a zone of intensive commercial activity close to the northeast boundary of the reservation, extending southeast from Casa Grande through Eloy and Marana to Tucson. The San Xavier Reservation is, in fact, now abutted by dense suburban development and growing industrial activity as a result of Tucson's expansion to the reservation boundary on the east and north.

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To the west, the main reservation is bordered by Organ Pipe Cactus National Monument, by the copper mining area around Ajo, and by the vast Williams Bombing and Gunnery Range.

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Topography. The reservation and adjacent areas lie within the Basin and Range Province, which is characterized physiographically by a complex geological history which has resulted in numerous small mountain ranges separated from each other by broad alluviated areas of extremely slight relief. Along the eastern border of the main reservation are the Baboquivari Mountains with the highest elevation at 7,730 feet. The elevation of the alluvial plains which makes up the greater part of the area is about 2,500 feet in the southeast part of the reservation, sloping almost imperceptibly downward to the north and west; on the west the elevation is about 2,000 feet, and at Chuichu in the extreme north it is 1,500 feet.

The reservation is drained by numerous intermittent streams or washes. The major drainage of the northern area is through the Santa Rosa Wash northward toward the Santa Cruz and Gila rivers; the western area is dominated by Vamori Wash, flowing towards the northwest and then turning sharply south where it meets the San Simon to flow into the Sonoita River in Mexico. These streams are fed by a network of numerous small tributaries. Except immediately after a heavy rain the streams are dry.

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Table 7. Racial Composition of the Total Papago Population by Age and Residence

Age Group	ON RESERVATION Total	Full Blood Number	%	Mixed Blood Number	%	OFF RESERVATION Total	Full Blood Number	%	Mixed Blood Number	%
Under 5	569	479	84	90	16	1004	518	52	486	48
5 to 9	631	534	85	97	15	916	493	54	423	46
10 to 14	578	517	89	61	11	737	410	56	327	44
15 to 19	437	399	91	38	9	691	396	57	295	43
20 to 24	348	329	95	19	5	613	410	67	203	33
25 to 34	585	555	95	30	5	989	733	74	256	26
35 to 44	493	471	96	22	4	642	529	82	113	18
45 to 54	445	429	96	16	4	427	334	78	93	22
55 to 64	302	295	98	7	2	190	166	87	24	13
65 & over	343	340	99	3	1	106	98	92	8	8
Total	4794	4408	92	386	8	6453	4171	65	2282	35
Age not Known	63	60		3		138	84		54	

Residence. As was noted above, 54% of all Papagos of known residence usually make their home on the three Papago reservations or on other Arizona reservations. The count, however, must be taken with some caution since our informants could not be expected to give uniform answers to the question respecting "usual present residence". The majority of reservation residents move off the reservation

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19: Dobyns E-5 (1950) 1951 NU28 Papago NU28

WHO--this report is about--Papago Indians

This report is concerned specifically with the role in the southern Arizona cotton harvest of over 7,000 Papago Indians who live along the Mexican border. These natives speak a Piman language closely related to others spoken from the Gila River south to the border of Sinaloa in Mexico. They call themselves the Tohono Au'autam, The Desert People.

A few hundred Desert People live on the Mexican side of the border. Some inhabit Indian rancherias--villages with houses scattered barely within sight of each other--close to the frontier, and have contacts with American Papagos. Others eke out a parasitic existence around towns of Mexicans who have taken their lands. They are said to have given up their Indian heritage and are waiting passively to die.

The thousands of Desert People in the U. S. are a people with hope and pride in being Indian. A few hundred make a living in low paid jobs in Anglo cities. They have chosen to break away from their Indian heritage in an endeavor to give their children a head start as citizens of wider Anglo-American society, especially by affording them a formal education in public schools.

Most of the Desert People, however, live in rural semi-desert areas reserved for them by the U. S. from their former territories. The San Xavier community was reserved some of its lands in 1874 by Presidential Executive Order. This 71,090 acre reserve slices through the Santa Cruz River bottoms, and could once be irrigated with surface flow (until Anglos started erosion that cut the channel--and the water table--20 feet below surface) and now is irrigated from wells. Most of it was allotted to individuals, and the useable agricultural and range land is now mostly in heirship status. That is to say its use is amazingly and cripplingly complicated by the fractionalisation of holdings through inheritance. Fortunately, the San Xavier community continues to recognise old use-rights more than the legal allotment system.

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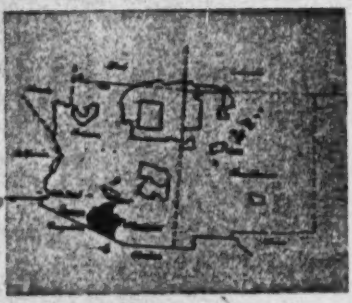

Lands held in trust for Indian Indian tribes by the U. S. government in the Southwest. (Papago reservations in black.)

Papago women playing at the ancient game of taka, which resembles field hockey.

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646
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The Papago, Gila Bend and San Xavier reservations and their highway connections.

Chairman of the Papago Tribal Council (far left of group) joins in ceremonies opening the last section of paved road across the main reservation joining Tucson and Ajo.

●131 A few Desert People live on a tiny 10,235 acre
657 reserve at Gila Bend set aside in 1912 by Executive
312 Order--leaving the village outside the reserved
[311] area! Some of this land could once be irrigated by surface flow from the Gila River which is now impounded far upstream, and none is farmed now.

A few Papagos live on the Maricopa Indian Reservation upstream under the Pima Indian Agency on lands partially irrigated by pumps tapping the underground flow.

The greatest number of the Desert People live on the 2,773,896 acre Papago Indian Reservation running north from the Mexican border within a few miles of the Southern Pacific Railroad. Only a few hundred acres at the northern tip of the reserve projecting into the Gila River valley can be irri-
[133] gated by pumped water. There is no running surface stream in the entire area. An irrigation of sorts
[433] using flood waters from late summer rains has been practiced for unknown centuries by the Desert People to raise subsistence crops to supplement the surprising variety of foods gathered from the desert plants or hunted. Water under this reserve is too deep and too scarce for economic irrigation.
[185] "To many Papago a good field, enough cattle to provide occasional meat and money, a few horses for prestige, and plenty of rain would make the ideal combination."[1]

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[1]Joseph, Spicer & Chesky, 1949, p. 59.

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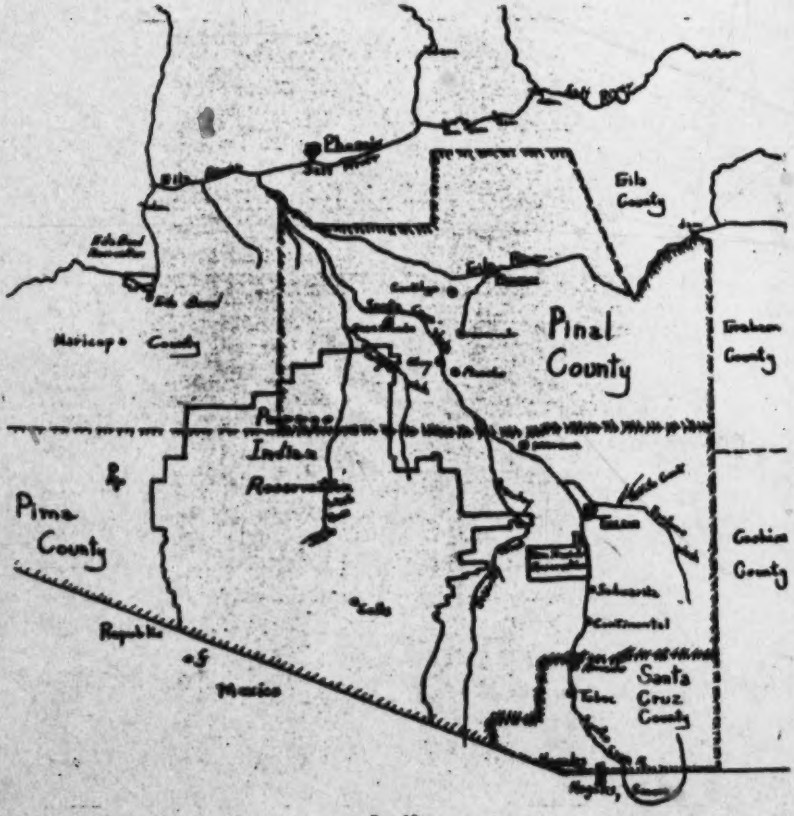
Principal Drainage Systems
in Pima and Pinal Counties, Arizona



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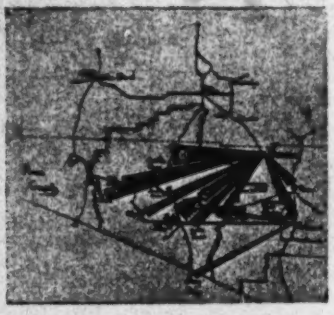
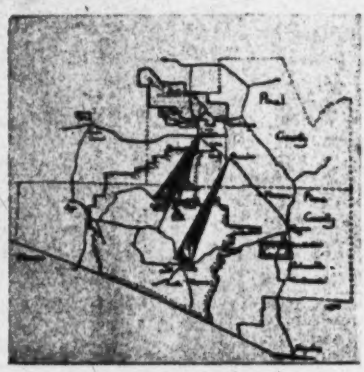
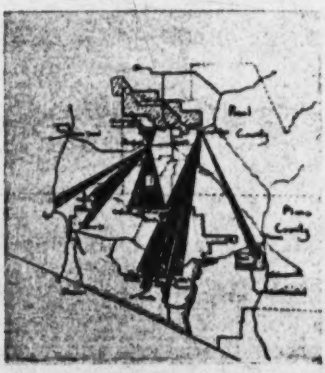


Home towns and working area of Papago cotton pickers in Pima county, Arizona, 1950.



Home towns of Papagos working in the cotton harvest near Casa Grande and Picacho, Pinal county, 1950.

Home towns of Papagos working near Eloy picking cotton in 1950.



Home towns of Papagos picking cotton near Stanfield and Coolidge, Pinal county, Arizona,

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Pima NU29
Papago NU28

Pi R 58

DOMESTIC RELATIONS.—The Pimas are monogamists as well as the Maricopas, that is to say, they have but one wife at a time; at least no case of plurality of wives has come to light; but the marriage tie is not very binding, and an Indian may marry a wife and tire of her, then marry another, and so on. The deserted wife has the privilege of marrying again, provided she can find an opportunity, and if she has children the husband must take her with all the "incumbrances" and care for them. The present agent insists that the marriage ceremony shall be performed by the minister, and such marriages are considered more binding by the Indians than those by the tribal custom.

Pi R 658

SCHOOL.—A school has been maintained on this reservation for 10 years; but a few years ago the building was burned, and from that date until September, 1890, only about 20 scholars were taught by 1 teacher. It was a boarding school, supported wholly by the government. The mission church is now used as a schoolroom, the scholars boarding in the agent's dwelling. The report of the school for the fiscal year ended June 30, 1890, is as follows:

REPORT OF THE PIMA BOARDING SCHOOL, LOCATED AT SACATON, FOR THE YEAR ENDING JUNE 30, 1890.

Number of teachers (Indian, male)	1
Number of other school employés (white, female)	2
Number who have attended at one time	28
Whole number who have attended during year	39
Females	26
Males	13
Number between 6 and 18 years of age	28
Average age of pupils (years)	13
Number of months school has been maintained	7.5
Average attendance during school term	21
Largest average attendance during any month (December)	22
Salaries of teachers and employés	$1,141.30
All other expenses	744.77
Total expense of school paid by government	1,886.07

Industries taught: sewing, cooking, knitting, and laundry work.

Pi R 346

In the summer of 1890 new buildings were erected at a cost of $9,000, sufficient to accommodate 100 scholars, and a corps of 3 teachers commenced their work. The school was attended with success from the start, and in a short time the buildings were filled to overflowing and numbers of applicants were turned away for want of room.

Pa Pi R 142

PERSONAL APPEARANCE.—The copper color of the Apaches is not noticeable among the Pimas, the Maricopas, or the Papagos. These latter are of a dark, swarthy complexion, resembling Mexicans, and might be mistaken for them except for the beard; indeed, some of these Indians have beards. The features of the Indian, however, differ greatly from the Mexican.

Pi R 133 137

APPEARANCE OF THE COUNTRY.—The "desert" is interspersed with short detached ranges of mountains, sometimes single mountains, or buttes, rising from a few hundred to 1,000 feet above the general level, rough and rocky, and usually of igneous origin. There is no vegetation on them with the exception of a few shrubs and several species of cactus, the giant variety predominating, which sometimes grows to the height of 35 feet and from 10 to 15 inches in diameter. Bunches of sagebush chaparral are interspersed on the desert at intervals of a few feet. Near the river the shrubby mesquite grows low and branching. Along the banks of the river and the margins of the irrigating ditches cottonwood and willows flourish. The farms of the Indians are usually inclosed with brush fences, built by setting small posts in the ground a few feet apart and filling the spaces with the thorny shrub known as cat's-claw and with the limbs of the mesquite. In passing over the usually traveled roads but few grain fields can be seen, and accounts of the amount of wheat and barley grown would seem almost incredible. Great unsightly weeds are often permitted to grow by the side of the ditches, and even to cover the fields after the crop of grain is harvested.

Pi R 4P1 241

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REMARKS.—To learn the capabilities of the irrigated land one has but to visit that section lying on the south side of the Salt river adjoining the Salt River reservation, settled by a colony of Mormons in 1878 or 1879, now one of the most flourishing settlements in the territory. The settlers cut from three to four crops of alfalfa every year, which makes the forage crop and hay of the country. They have flourishing vineyards and peach orchards, raise figs and pomegranates, and are experimenting with oranges. Their dwellings, built of adobe or brick, look neat and comfortable, and the whole settlement wears an air of thrift and plenty. The beautiful town of Tempe, situated near the southwest corner of the reservation, seems a little Eden. Thriving farms, orchards, and gardens surround the city of Phenix.

PAPAGO RESERVATION.

●Pa ●131

This reservation lies about 8 miles south of the city of Tucson, in Pima county, Arizona territory, the south line being the thirty-second parallel of north latitude. The area is 70,000 acres.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28
Pima NU29

Pa 658 797

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

Pa 131 197

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

Pa 13 231

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

Pa 361 312 342 [231]

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 12 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water. The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Pa [352]

Pa 262 439 291

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

Pa 161 648 Pa 46

There are 4,800 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

Pa 133 497 224

The country is somewhat difficult of access, as there are several mountain ranges running through it. The trails follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

Pa 273 231

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

Pa 648 771 797

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian hoodooism. The Roman Catholic church established missions among them more than 150 years ago.

THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

Pa 101 Pi [101] Pa [797]

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

102
131
487
361
161

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

[Facing page 142]

ELEVENTH CENSUS OF THE UNITED STATES
ROBERT P. PORTER, Superintendent.

INDIANS.

MAP OF

PAPAGO INDIAN TOWNS

SOUTHERN ARIZONA — PIMA COUNTY.

FIGURES INDICATE POPULATION, WHEN HOUSES ARE NOT MENTIONED.

DRAWN BY C. W. WOOD, SPECIAL AGENT.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU 28

of the jesuit missionaries. When a considerable number of them had accepted the teachings of the missionaries they were called, by way of distinction, Papagos, from the Spanish word for pope, "papa". Baptism was involved in their becoming christians, and hair cutting was an incidental result of the influence of the missionaries. Neither of these facts, however, can account for the name. On the other hand, the derivation from "papa" is etymological and consistent with the facts. They had become adherent to the pope. So far as I can learn, this explanation of and origin of the name has never been published.

The resident missionary at Sacaton gave still another derivation of the word Papago. He speaks and preaches in the Indian tongue, and thinks the name is derived from the word "pa-pa-cot", meaning discontented. This could easily be corrupted into Papago. The Indians at an early date became much dissatisfied with the exactions and tyranny of the jesuits, and this term was naturally applied to them.

The Papagos are a semi-nomadic tribe, their migrations being due to the peculiar character of the country which they inhabit. The exigencies of food, water, and labor are the principal causes of their temporary changes of habitation; but the extent of their migrations, and the localities which they occupy for varying periods, are within certain limitations. When, through the presence of wells or running water, the supply of that indispensable element is unfailing, they migrate in search of food or labor.

When the water supply, which is procured from natural water holes or the earth reservoirs constructed by them, called tanks, where it accumulates during the rainy season, has been consumed, they remove to the vicinity of wells or running water found in the canyons of the mountains or in the deep valleys among the foothills. This migratory feature of their life greatly enhances the difficulty of an exact enumeration of the tribe.

The territory over which they range lies south of the Southern Pacific railroad, in Arizona, and is about 100 by 150 miles in extent. Many thousands are also located in the state of Sonora, Mexico. They move back and forth at will between the two countries, and when a village is found in motion inquiry alone can determine, and then not always with certainty, on which side of the line they really belong.

From various publications relating to Arizona, and from the statements of ranchmen, miners, traders, surveyors, and a census enumerator, quite conflicting and divergent estimates were obtained of the number of the Papagos. These estimates range from 3,000 to 7,000, while most of them agree on 5,000 or 6,000 as the real number. One difficulty to be experienced in their enumeration is that at any season of the year a village of permanent houses, evidently the abode of hundreds of Indians, may be found without a single inhabitant, not because it has been deserted, but because the inhabitants are gone temporarily, leaving no information as to where they have gone, for what purpose, or for how long a time, and it would be impracticable to wait until their return or to follow them.

The only available method for obtaining even an approximate estimate of the number of these Indians seemed to be to ascertain, as far as practicable, the number of their villages and the aggregate number of houses contained in them. Multiplying the total number of houses by the average number of inmates per house would give a reasonable result. By actually counting the inmates of many houses in several villages, and with the indorsement of the judgment of the enumerator, 5 was adopted as the average number of inmates per house. As not less than 4 nor more than 11 were found in any given case, it was decided that 5 would be a conservative average and insure a total within the actual number rather than in excess of it.

In the accompanying map, showing the route during a 10 days' trip through the Papago country, Pima county is given on a scale of 7.5 inches to the mile. The villages are located from actual visitation or on information, with no effort at mathematical accuracy, but with the design of suggesting relations and distances. The trip was planned so as to reach as many villages as possible during the time allowed and to make a fair and correct census. The villages given in red are those actually visited, 5 of which were located by the Indians. The 2 villages marked with black, situated near the large ranch, were located, but omitted by mistake. The accompanying figures indicate the number of houses in each village. The villages given in black were located through the courtesy of a trader among the Papagos, who is generally conceded to be the best informed person in Arizona in everything which relates to the tribe. The figures in black indicate his estimate of the population of each village. His estimate of the numbers living in the villages actually visited in enumerating varied only about 25, more or less, from the numbers in the given villages obtained by the multiplication of the number of houses by 5. In the cases mentioned the population was from 350 to 500, and such close agreement gave additional credibility to both his and our estimate.

The number of resident Indians at San Xavier was ascertained exactly when the reservation was divided among them in severalty, and is perfectly reliable.

Papagos at San Xavier	363
Papagos on line of expedition:	
467 houses, multiplied by 5	2,335
Additional, estimated by L. D. Smith	2,465
	5,063
Additional, reported by C. W. Crouse, agent at Sacaton (Papagos on the old reservation at Gila Bend)	40
Resident at Sacaton reservation	60
Total	5,163